

THE
New Prophetical
King of BARBARY.

OR

The last newes from thence in
a Letter vvritten of late from a
Merchant there, to a Gentl. not
long since imployed into that coun-
trie from his Maiestie.

Containg some strange particulars, of
this newe Saintish Kings proceedings: and
how hee hath ouerthrowne Mulley Sidan
twice in battell, as hath been very credi-
bly related from such as were
eye-witnesses.
(*)



Imprinted at London for *Arthur Iohnson.*

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THE
New Prophetical
King of B A R B A R Y.

OF

The late news from thence in
a better version of late from a
Gentleman there, to a Gentleman
long since employed into that coun-
try from his Majesty.

Containing some strange particulars of
this new Saintly Kings proceedings: and
how he hath overthrown Mulley Sidi
twice in battell, as hath been very credi-
bly related from such as were
eye-witnesses.

(..)



Printed at London for Andrew Baskin.

1613.

An Aduertisement to the READER.

Having receiued this Letter following
out of Barbary, from an honest Eng-
lish Merchant, who hath long time so-
journed there, very religious, wise
and discrete, and so knowne among
the Merchants: with whom also my selfe conuer-
sed many moneths, during my abode in that coun-
trie; and therafter shewing it as a matter of newes
to some friends, I was at length importuned to make
it common, in respect of the nouelty: est natura
hominis nouitatis auida; and (as the Proverbe
is) Africa semper aliquid apportat noui. There-
by to satisfie, if not all (which) was wont to bee the
Poets taske: Populo vt placerent quas fecisset fa-
bulas; yet at leastwise those, who haue nought else
to doe, (like those Athenians in the Acts) but ei-
ther to tel or heare some newes: Howbeit, I hope,
it may serue to some good use also for vs Christians
of these last daies, vpon whom the ends of the
world are come: to see how busily the Diuell ac-
teth his last part, now in this last age of the world, &
playeth his prize, for that he knoweth he hath but a
short time, 40. yeers by his own calculation, pronoun-
cing before hand his owne condemnation. For the
Lord hath so done his marueilous workes that
they ought to be had in remembrance: And so

Forty yeers
(such this
riues (aith
tith knogor
Prophet of
his) & then
Christ must
come to
iudgement
as in the
latter.

An aduertisement.

ought the devils workes too, though in an other kind, & a Latere (as I may say) for he is the Ape & imitator of God (transforming himselfe into an Angel of light) neither can he doe any thing of himselfe, but by Gods permission as he hath power, commission, and authority from him. And therein also many times he plaies the Mountibank, obtruding for true and effectual workings (as the Apostle searmeth them) many false and feigned delusions. And whether true or false, his end is still to deceiue, and vent his lying arts, doctrines of devils; and therefore in scripture worthily stiled the father of lies: and his miracles, which hee worketh for confirmation thereof, lying wonders. And by these his sleighty conueiances, sometimes winding beere, sometimes there, hath this subtile serpent gon about fro time to time, compassing the earth, to and fro, and walking in it to deceiue the world. And not onely the world (I meane the children of disobedience and misbeleefe) but, if it were possible euen the very elect. And such must bee (or rather is) the comming of Antichrist in this last age of the world whereof we haue beene so long since forewarned: (little children it is the last time &c.) Whose comming (as the Apostle describeth it) is by the effectuall working of Satan with all power and signes and lying wonders &c. And therefore God shall send them strong delusions that they should belecue lies: that all they might bee damned which belecue not the truth &c. O the miserable estate of al misbelieuers

Mat. 24. 24

Ioh. 2. 13.

1. Thes. 2. 9

to the Reader.

beleeuers, whom the diuel hath thus blinded to their
utter condemnation, which sleepeth not. And
such is the state and condition of these miserable
Moore's giuen ouer, beyond measure, to these idle &
superstitious vanities (so Dauid calleth them) I
hate all them that hold of superstitious vani-
ties) blind prophesies dreams, necromancie and such
like, wherein these Saints professe themselves, and
hold the people in such awe for feare of their curses
(which many times fall out accordingly: (the diuell
working together) as if they were Popes, such is
their souerainety. As by this example yee may
see, one of these fanaticall Saints now become a
King. Scilicet his Babylon dextris: euen by these
and such like arts, did that spirituall Babylon, at
the first that great Whore spoken of in the Reue- Reue. 17. 11
lation, that man of sinne, the sonne of perdi- 2. Thes. 2. 8
tion, now sitting as God in the Temple of God,
and shewing himselfe that he is God) vnder the
like pretence come to the height of his supremacie,
and not onely making himselfe a King, but insulting
euen ouer Kings and Emperors: not caring (as the
Proverb is) neither for King nor Keiser, but exal-
ting himselfe against God, and all that is called
God: that is to say Kings and Princes. Bewise now
therfore ye Kings, whether Christian or Heathen,
the vse is generall to all, beware of these Saints for
all their hypocriticall shewe of Holinesse. Saints
in profession but Diuels in practise. His Holi-
nesse catexochen; euen that holy one of Rome,
(for so the word Saints signifieth: a Holy one)
nam

An aduertisement

nam si hic mali est quidquam (I say no more) they are capital enemies to the thrones of Kings. Instance this Saint who (forsooth) vnder a colour of Holinesse, and simplicity, armed with most strong delusions; euen from the Deuill himselfe; yee see what wonders he hath wrought against Mully Sildan; yea and what greater hee promiseth: operæ pretium est audire.

But when that bridge appeareth in the mouth of the Straights, as he prophesieth, and he with all his troupes ariue in the Popes Dominions (the Pope and he in the Lists together) then we shal see whether deuill is the stronger. The Lord preserve his people from their deuillish delusions. And so after this long Preface (too long I must needs confesse for so short a discourse, but that I could not welcut it shorter) I referre it to the censure of the wise to make vse of: beeing the chiefe and maine motive, with the aduise and approbation of some godly Persons, Preachers and others, why I haue published it. Which (if I finde acceptable) I may (perhaps) bee encouraged to reuise some papers of my owne, all this while throwne aside, as touching the affaires and state of that country, falling within the compasse of my daily obseruation, during that my employment: with other accounts of my time not altogether idlie spent there, hauing now but too good a leasure (since the losse of so hopefull a Maister) for such a purpose, God send vs an other comforter. And so once more farewell gentle Reader.



Laus Deo in Saphia , the 9.
of September. 1612.



Ood Sir, in most hearty
manner I commend mee
vnto you , with desire of
your good health and all
other content to your
hearts desire , vvhich the
Lord graunt vnto you A-
men.

Since my last vnto you , here is great al-
teration in this gouernment , as I account
you haue vnderstood before now . And be-
cause Master N. and Master F. haue beene
here , and heard, and scene what hath pas-
sed, I do referre the discourse to confe-
rence : For I assure my selfe they will visite
you. Yet I will make bolde to trouble you,

B

to

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to aduise of some perticulers as followeth. The tenth day of *May* was the battaile betwene *Mulley Sidan*, and our new King *Mulley Om Hamet ben Abdela*; not farre from *Marocus* betwixt the mountaines, and the City, both sides very strong: Yet in mans iudgement *Mulley Sidan* of most force in horse and foote, and three and thirty peeces of good field ordnance. The other no ordnance, and a few peece-men: his chiefest force *Larbies* of Sahara, a place distant hence twenty daies iourney.

Larbies are
the country
people
dwelling
in tents.
Brebers
those that
inhabite
the moun-
taines
Azagies
are a kind
of darts.

These armed with Launces, demy Launces and *Azagies*, and many *Larbies* that came in to him, by the way as he came, some hee forced, some voluntary. And at the day of battaile his people beganne to bee dismaied, perceiuing *Mulley Sidan*, was very strong. But hee encouraged them, saying, as they had found that come to passe which formerly hee told them, so now they should see the like, and bid them not feare his ordnance, for onely three peeces should goe off, and doe no harme: the rest should take fire, but not shoote a bullet, and hee would bee formost, and goe in the face of the ordnance, and finding his wordes true, then

Newes from Barbary.

then at his commaund to fall vpon his enemies

So hauing satisfied his people with these perswasions sent spies to know where *Mulley Sydans* ordnance lay, and so came right before it, with all his troopes. And comming within daunger, at *Mulley Sydans* commaund, they gaue fire, hauing both Moores and Christians that knew how to mannage his ordnance.

So three peeces went off, and did no hurt. But the bullets hard sing in the ayre a great height, and the rest of the ordnance tooke fire, and burnt out the powder, but shot no bullet that remained in, so comming nearer, the Muskietiers plaied vpon them, with foure thousand shot, yet hurt no man.

So then they came on, and *Mulley Sydans* people gaue way and fled. They pursued them, and slue *Mulley Abdela ben Hammet*, *Alkaide Hammet*, *Benzebeare*, and many moe *Alkaides*, and betweene foure and fise thousand people. So put his people into *Marocus*, and lay himselfe in the field.

Hee hath not entered into *Marocus*, neither purposeth till he haue destroyed his enemies, and put peace in his country. So

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Hackam is
a cheefe
officer in a
Citty.

Mulley Sidan fled & came down to *Saphia*, with his *Hackam*, *Abdels Kather*, *Abdels Sadoke* and the Jew *Benwash*, and a few others (besides his mother and women, and luggedge) hee made account to gather a head againe, and to giue a new battaile. But in vaine the *Larbies* made a faire shew and came in to him, and receiued some mony, cloth, and linnens from him, and so would haue betrayed him.

Whereupon he hauing some of his brother *Mulley Sheeks* children with him, (to make frendship with his brother) sent him his children, and wrote to him very kindly, So betwene them I account is peace. So staid heere so long as he durst: for that *Mulley Om Hammes* persued him. Whereby hee was forced to fraight a ship of *Marcelleis* heere in port, with a French Ambassador, who came to him vpon busines out of France, and a Fleming that was in the roade: and tooke his Treasure and luggage, some Women and Children, some *Alasids* and Seruants, and *Benwash* and his followers, and went for *Santa Cruz* and there Landed in *Sus*: and from thence to *Tarradante*, and there since remained, what force he hath or of his pro-

Nöwes from Barbary.

proceeding woe here know not the certain-
tie.

Some fewe dayes after his departure,
came our new King into these parts, halfe
a dayes journey from Saphia, and all the
Larbies came in to him & submitted them-
selues, and he receiueth all into fauor, par-
doning what passed : For hee sayth, hee
comes to make peacé, and is sent from
God, because of the euill gouernment of
Mulley Hammetts sonnes the Xeriffes; and
to stablish their Prophets religion, that was
decaied, and to fight against the Christi-
ans, and recouer those parts of Christen-
dome the king of Spaine holds from them:
as Granada, Andaluzia, &c. and tels his
people they shall yet see great wonders
come to passe, where they shall acknow-
ledge he is sent of God; he promifeth them
Spaine, Italy, and France: and hauing put
peace in these countries, there must now
appeare a Bridge in the mouth of the
straights, which hath been in former time,
(and so recorded in their writings) and sunk
in the sea. Now in his time it must appeare
to carrie ouer the Moores: and hauing
gayned these countries, he must raigne for-
ty yeeres, and then must come Christ, whom
they call *Sidie Niser*: and he must surren-

Kinred of
Mahomet
which they
challenge.

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der all to him; for he must iudge the world and then all must end.

But for England, Flanders, or other parts they haue not to doe, they will haue friendship with vs, and desire trade and traffique with vs in loue and friendship, and would haue his myracles and acts made knowne abroade the world: I was in his

Or Camp.

Or turban
A long
loose gar-
ment mu- h
like an Ir. sh
mantle,

Almahalla at first fowre dayes, and spake with him, and saw his behauiour, and found him very humble and courteous, with many good speeches; and pittying the iniuries all the Christians haue by the ill gouernment of his Predecessors, or Vsurpers as he counted them. A man of some thirty six yeers, very ciuill, very plaine in habit, a course tucke vpon his head of died callico, a holland Shirt, an Alheick of lile grogram, a plain sword by his side, hanged with a plaine leather thong: a man of great wisdom and learning, as none like amongst them, and a good Astrologer, a great Polititian. And hath drawne vnto him *Alcaide Azus*, of whom you haue heard; the principall Councillor of the land, *Sheeke Zmbie*, *Sheeke Glowie*, and many other Saints and principall men: and since his coming married the Widow of *Mulley Bufferis*. And now diuers libel in Larby verse against

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gainst *Mulley Sidan* and his proceedings,
and of further misery must come vnto him;
till he and his race be consumed. And for
his gouernment at Morocus placed his
Hackam to see euery one haue peace, and a
very honest man for iustice. So Morocus is
in peace and quietnes; and amongst the
Larbies he demands his due, either corne,
horse, cattell, or money; and tels them he
coms to put peace amongst them; neither to
rob the, nor yet to lose his right; not to giue
them pay, but force them to serue him, as
need requireth, if they yeelded not to such
conditions, his sword should force them:
he came amongst them as a guest, and was
to be entertained by them, and not to giue
them to gaine their fauour. By which spee-
ches, myracles past, and policy, hee hath
made them all tremble; so he puts all to si-
lence: Som cōtent themselues, of the grea-
test in former time, to heare and see, shew o-
bedience and say nothing: others change
with the time, and haue great imployments,
and professe loialty to him, and renounce
their old Master; what the euent may be I
know not: for, we haue learned, *the hearts
of Kings are in the hands of the Lord; he turneth
them as riuers of waters which way hee
pleaseth.*

But

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But hauing beene in his Almahalla, seeing the manner of it, his plainnesse and policy, mixt with a shew of mercy and a kind of Saintish gouernment, I feare mee it will come to passe, according to the Fable in *Aesop*, when the Frogs desired a King, a blocke was throwne downe into the water, which dash at the first made them feare him, but lying still they grew familiar, and sunned themselues vpon him, and grew in dislike; so had the Storke: But it were to be wished they would now content themselues, when peace and iustice is offered. If he doe continue it is like to be with trouble and bloud-shed; for already the people begin to disobey, and the Shabenites, Mulley Sidans ^{* Or Kia-} ~~Cass~~, are got to the Mountaines neare Marocus, and haue procured some of those Brebers (as wee terme them) to ioine with them; and one *Mul'ev Oom Hammet Bolasom*, and these haue robbed to the gate of Marocus; whereupon this King sent forces to expell them, but found them so strong that they durst not meddle with them: whereupon was forced to rehaile his Almahalla some fifteen dayes since, and is gone towards the Mountaines, where at this present hee is neerefrigo: and what hath passed since we know not, only expect euery

* Or Kia-
red.
* Mountai-
ners,

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euery howre to heare some good newes that he may preuaile; but here it is greatly feared; because many of his owne people be departed from him: and those LARBIES he caried along with him out of these parts, run away and returned; so if he lose, the other bee the friends of *Mulley Sidaw*, and he is expected againe: But the beginning and rising of this king and his proceedings are very strange. He is a great saint and learned in the lawe; and was sought vnto by many the principallest of the land for his blessings, and fauour, according to their superstition; he findes it in ancient books writ of him by way of prophecy; that such a man of that place named *Messa* (whence he is) by name *Mulley Om Hamet ben Abdela*, should bee sent at this time, to put peace in the country, and to reuise their law, and put out the race of *Sidaw*; and name of Xeriffes; and so to raigne forty yeers till Christ come to iudgement: his beginning must be; hee must strike vp a drum hee should finde in that *Zowie* in *Missa*, and then should repaire vnto him people, to make him king. The manner of his proceedings; and what encounters hee should haue, and what he found written, all the Talbies and learned men now do confesse to find the same written in their bookes. At his beginning he put forth only *one tent* and a *kitchen*: so resorted

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to him the Shrokies, a faintish people in their lawe, but otherwise in behauiour very Sauages. These without pay came to him, to the number of 150. or 200. at most; and with their helpe hee brake Alhadge Lemiere, and his forces, seruants of *Mulley Sidan*, beeing 5000. strong; so more of the sayd Shrokies came to him, to the number of 5000. & with them and such people as ioined with him in the way, he ouerthrew *Mulley Sidans* forces thrise before the battell.

And so came to some strong places in the Mountaines, neuer brought to subiection in the time of *Mulley Sidan*, nor his father: Those withstood him, but hee ouercame them and made them pay him what he demanded, serue and obey him; so forced the principallest Sheeks in the countrie to come to him. After this marched towards Morocus, and by the way was to pass a riuer; and the daie before he warned his people, in passing such a riuer no man to take vp water in their hands to drinke, if he did he would die. After comming to the riuer weary and hot, many not remembred, or not regarded his words, but tooke vp water in their hands, drunk, and anon after dyed, the rest all escaped, which strooke a feare into them to breake his command, and a perswasion that hee is more then a man: For they say hee

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is their Fatamie, that is, a Saniour. Next in comming to Morocus, diuers great Saints and Sheckes resorted together, and would goe to visire him, that they might see what hee was, and vnderstand whether that which passed was true or not. So coming, after salutations, hee told them they came to enquire and see what newes, and what wonders hee did, and so meant to depart.

Now therefore, being men of account and Talbies hee would satisfie them, that they might satisfie others. So appointed them a time to come againe, and to bring such bookes, hee nominated, with them; so they did: Then he willed them to turne to such places, and reade what they found written of him; so they did. To wit, both his name, his beginning, and course he was to take, and withall found written seauen speciall markes, or signes, hee must haue vpon his bodie; a wart about his righteie, a blacke tooth before, a bunch of hayre growing betweene his shoulders, a signe of a ring in the palme of his right hand, the signe of a spurre vpon the outside of his right legge; the rest I remember not.

But these and the rest hee shewed them which seeing they did honor him and swore

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to him to serue him, and to liue and die with him, or in his cause.

Next coming to a place named Dets in the mountains very strong, where much people were gathered together against him so that some of his owne people began to faint and be afraied: hee bad them feare nothing for that before to morrow they should see there was more with him then against him: so that night, he comanded to take vp his Almahalla & march towards that place Dets: so they did, and all night long to the thinking of al his people, there marched another Almahalla greater then theirs, and went before them: and coming to the place Dets vanned away, and at sight of it his enemies fled, least the place and goods, al to the spoile, so coming thither had the spoile of all without fighting. This our country man M. W. affirmeth with diuers others vpon solemne oth to haue scene. At his being in these parts, my selfe with others went to welcome him: he entertained vs very kindly, & told vs he would shew the English what fauour he could, and permit them free trade, willing vs to take knowledge that he was sent by Gods appointment to releue the oppressed as wel Moores and strangers, as Christians, and al sorts, and what we had scene and heard to aduertise, saying wee should see yet more

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more strange matters come to passe, then what had passed. His meaning as we gather is, the conquering of Spaine, France and Italy; with which opinion hee possesseth the foolish and credulous Moores. Now hauing bin tedious to trouble you with such news as the time affoord (not al but part as it comes into my memory) I pray you take it in good part: the censure hereof I leaue to your wisdom and consideration. For my owne part I am perswaded, they bee delusions of the diuell done by witch-craft, & permitted by the Lord, to seduce them to further error. God deliuer vs Christians well from among them, and grant vs the vse, and true knowledge of his holy word preached in Christian countries which heere wee want, and the vse and comfort of his holy Sacraments to the sealing vp of our faith in Christ Iesus
Amen.

I am sorry I haue nothing for remembrance, to present vnto you, but God willing when the time betters I will not bee forgetfull: in the meane time, I pray you accept of these few lines in good part. So resting euer at your seruice, I commit you to Gods holy tuition, who blesse you in this world with health and content, and in the world to come with eternall ioy, *Amen.*

Your louing friend to command. R. S.

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Another letter received from
another friend, at the same time dated
the tenth of September.

Good Sir pardon me in that at my going
away, I came not to take my leave of
you; the ship went downe two daies sooner
than I made account off. But for all your
courtesies alwaies towards mee, I heartily
thanke you and remaine your debter &c.
For the state of this country, and of the wars
of this new King, I know Master S. hath en-
larged you more than I can a great deale. But
for all this, and the troubles *Mulley Sidan*
hath had, it is thought he will be king again,
and that in short time: staying but for a new
Moone to give battaile. This Saint or king
told his Shrookies which came with him at
first, his comming was to take Mazagan,
Sice and Tanger, not to fight against the
Moors unless they would resist, and not let
him take the Christian townes. Hee said a-
gaine that *Mulley Sidan* and his followers
were Christians; one who robbed all men
without reason, killed and stue many men
upon no occasions; but in his angry minde.
And withall said hee dranke wine; and eate
oppium, therefore said it could not bee but
that

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that hee was an *Infidell*, which amongst them they hold to bee an vniust, or vngodly man as they say wee Christians are. His Shrokies two thousand five hundreth almost all foormen, with no peecees, but halfe Launces: that was their weapons, bare-headed men. Neuer in their liues they wear shert, or cloth to their backes, but an Albeik. Which Shrokies haue left this king, and are all gonne for their country. This kings forces are of Larbies, which are horsemen: e- uery day they flee from him more and more. As *Alkaid Syde*, whom you know *Alkaid* of this place, is come from him with sixe hundred horse. So that very shortly *Mulley Sida* is expected to come heere againe. And thus with my commendations to your good selfe, and all our good friends I commit you to the Almighty.

Yours assured to command,

G.B.

Since:

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Since the writing (and almost printing) of these two letters, there is newes come (and that for certaine as I am giuen to vnderstand) that *Mulley Staan* is defeated & slain, and hath lost this last battaile: so the *Saint* victorious still. What the event of all these troubles may bee it is hard to guess. This country having bene so long time (euer since the death of *Olde Mulley, Hawet*) so vnderled, and subiect to so manifold alterations: so many yeeres almost, to many alterations of gouernment: The crowne imperiall tolled to and fro, from one to another, as it were a tennis ball rather then a madem.

Non vngnam solit documenta: fors maura quam fragili loco statens superbi. And that may serue for another vs: A man vie of all, either that hath passed, or may hereafter fall out: whereof if any thing else come to my hands, worthy obseruation, I shall not withhold it, so make the rest answerable to the Preface.

Senneca.

FINIS.